

THE

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GERALD B. WINROD ★ EDITOR

Red Masquerade

The story of a girl who represented the Federal Bureau of Investigation inside the Communist Party.

"The most devastating and exciting book of our generation," is the way one reviewer describes "Red Masquerade," by Angela Calomiris—in which she tells the story of seven daring years spent in the Communist underworld as a secret agent for the F. B. I.

MISS CALOMIRIS is of Greek extraction. Few people in undercover work have ever been given a more hazardous assignment. Her life was in constant danger.

One slip of the tongue, disclosing her real purpose in attending secret Communist meetings, and she would never have been heard from again!

Not until she appeared on the witness stand to testify against Communist Party leaders, in Judge Medina's court, did her true mission become known.

"Red Masquerade" is in a class by itself. Nothing like it has before been written. It takes the Communist works apart and shows what makes them tick. The adage about truth being stranger than fiction applies here.

No fictional plot could be more loaded with thrills, suspense and dramatic climaxes.

But the mission of this book is to inform, not entertain. It is meant for Americans who do not fear facts . . . however unpleasant or upsetting they may be!

Miss Calomiris pulls aside the iron curtain, behind which our enemies have for years operated in the United States. She tells us what we need to know—what the F. B. I. knows.

Her book must be given the widest possible distribution, and with haste. America needs the message it contains now.

DURING recent months, the American people have come to appreciate the great service rendered by such voices as *The Defender Magazine* . . . who for years dared to defy international Jewry and cry out against the Red menace.

Communist adherents and fellow-travelers are now falling over themselves, to follow the shift in public sentiment. A few appear to have experienced genuine conversions. It is evident, however, that the majority are guided by fear and expediency. Some are giving out valuable information regarding espionage activities in the United States.

Several "converts" have written books and magazine articles, exposing Red underworld operations. But "Red Masquerade" cannot be placed in the category with anything previously written.

This book is not devoted to the adventures of a Communist who saw the error of her ways and repented. Nor is it the confession of a fellow traveler, attempting to publicly purge political sins.

It is the true story of a girl photographer, a successful professional woman in her own right, who undertook a dangerous, unpaid assignment for the Federal Bureau of Investigation . . . a brave girl who picked her way through the dark and devious avenues of the Communist underground; joined the Communist Party at the request of the F. B. I.; worked herself up to a high and trusted position . . . and nightly wrote long reports to government officers.

"WHO—ME?"

These cryptic words, chosen by Miss Calomiris as the heading for the first chapter of "Red Masquerade," suggest the bewilderment she felt when two F. B. I. agents knocked on her apartment door, early one morning in February 1942.

She tells her story in the first person:

"I opened the door and met the steady eyes of two well-dressed, unknown young men. They looked like clean-cut Americans who could have made a living posing for collar ads, and they seemed to be on serious business.

"Are you Miss Angela Calomiris?" one inquired politely.

"Yes," I said, "and who are you?"

"We're from the Federal Bureau of Investigation."

"I invited the two men in. They sat down primly on the studio couch and looked around. Though they were painfully correct, they didn't do a thing to put me at my ease. They knew a great deal about me and acted as if they knew more than they were telling."

It developed that Miss Calomiris had been under observation for some time, as a possible candidate for this essential and dangerous job. Being of foreign-born parentage and with a background that might be described as "underprivileged," she was considered a type that would readily be assimilated by the Communist Party.

Once within the organization, she would be in a position to channel vital information to federal agents. "A 'plant' has to be a loyal American with an unshakable faith in our form of government," the men went on to explain, "But he has to seem like a natural recruit to the Communist Party." Would she accept

—Turn To Page 18.

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DEFENDER MAGAZINE

THE STORY OF SARAH HALE

By Dr. Gerald B. Winrod

"The United States is the only Country where a day of national Thanksgiving is proclaimed yearly by the Chief Executive."

IN FOUR CENTURIES of American history, many noble traditions and customs have grown up on these shores, and been perpetuated from generation to generation. Today, they are interwoven with the rich and varied fabric of our culture, forming a distinctive pattern envied by the world. We are obligated to our forefathers for an abundant national heritage. No single generation will be able to repay the debt which we owe our ancestors.

"Thanksgiving Day" is one of the good things in American life. It evokes pleasant memories in the aged and is anticipated with delight by the young. Multitudes pause to remember whence come all good and perfect gifts, and thank God for the blessings of our way of living.

American civilization is no accident. It was prayerfully planned by our Christian forebears . . . hardy men and women who knew that except the Lord build the house, they labour in vain that build it.

The American Thanksgiving festival is a tradition 330 years old. It originated in the humble spirit of the early Christian settlers who came to this part of the world in search of religious liberty in the year 1620.

They arrived at the onset of winter and hastily threw up crude cabin

homes as protection against the bitter New England climate. Food stores dwindled and disease reaped a fearful toll. More than half their number are said to have perished in that first winter of lashing wind and snow. The dead were buried at night and the earth leveled over the graves, lest hostile Indians discover how pitifully reduced were their numbers. The story is told, however, of sharing scanty rations with the Indian, Samoset, who came to them cold and hungry.

At last, winter passed and with the coming of spring, the singing of birds and the bursting of buds, hope revived. After the fall corn crop had been gathered, Governor Bradford of Plymouth Colony decreed a day of Thanksgiving.

The announcement stirred the colony to beehive activity. Women spent days before the event, baking and cooking. Even the children are said to have been kept busy turning the

roasts on the spits in front of open fires.

More than fourscore friendly Indians attended the festival, among whom was the Indian chief, Massasoit. As their share of the feast, the red men brought wild turkeys and venison from the woods.

When the first rays of the sun appeared in the autumn sky, a cannon on a nearby hill fired a salute to the first Thanksgiving Day in America. A solemn procession moved to the meeting house for prayer and meditation before entering upon the festivities which the occasion provided.

The first Thanksgiving was more than a feast. There were prayers, and sermons and songs of praise. Worship occupies a prominent place in the traditional celebration of Thanksgiving in America. It should not be neglected now that we have grown wealthy and strong, with prestige enjoyed by no other nation in history.

The first official celebration after the formation of the United States was proclaimed by George Washington, in New York, on October 3, 1789. During the intervening years from 1620 onward, the festival was kept alive, being irregularly celebrated by different colonies and communities. In 1789 it was commemorated for the first time in all parts of the colonies.

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On Friday, September 25, 1789, Elias Boudinot, Congressman from the State of New Jersey, had taken the floor of the House of Representatives and declared that he "could not think of letting the session go by, without offering an opportunity to all citizens of the United States to join, with one voice, in returning to Almighty God, their sincere thanks for the many blessings He had poured down upon them." The following resolution was then submitted to the Congress by Mr. Boudinot:

"Resolved, that a joint committee of both Houses be directed to wait upon the President of the United States, to request that he recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a Constitution of Government for their safety and happiness."

It is interesting to note that Mr. Boudinot's resolution was incorporated into George Washington's first proclamation. Historical records give an account of the debate which followed the introduction of the resolution.

It was the opinion of a New England Congressman, Roger Sherman of Connecticut, that the practice of Thanksgiving "on any signal event (was) not only a laudable one in itself, but warranted by a number of precedents in Holy Writ; for instance, the solemn

thanksgiving and rejoicing which took place in the time of Solomon, after the building of the temple."

The American people are indebted for the existence of an official Thanksgiving holiday, to a woman who fought for years to have it placed on the calendar. Her name was Sarah Josepha Hale. She is affectionately called the "Mother of Thanksgiving."

Let it be remembered that Thanksgiving has not always been observed uniformly in the United States. As a national institution, it is only eighty-seven years old, not having been established as a legal custom until 1863, when Abraham Lincoln issued a Proclamation, at the instigation of Sarah Hale.

The United States is the only Country where a day of national Thanksgiving is proclaimed yearly by the Chief Executive. This Proclamation is confirmed by each of the governors of the forty-eight States, Alaska, the Canal Zone and Island dependencies.

But the fact remains that a saintly woman of rare courage first conceived the patriotic idea of a nationalized Thanksgiving. When Sarah Hale started her campaign, she was editor of "Goodey's Lady's Book." This was the most widely circulated monthly journal of that period. She launched her campaign by writing editorials, and met with vigorous opposition.

From 1789 to 1863, the observance of Thanksgiving was a matter of indifference in many communities. However, it was celebrated regularly enough in a sufficient number of com-

munities to retain its historical significance.

Sarah Hale envisioned the revival and unification of this traditional American festival spirit, as a cohesive quality with which to seal the people of the various States together, in common bonds of worship.

It was soon apparent that the task could not be accomplished solely through editorial effort. Thereupon, she began writing personal letters to the governors of each State, as well as hundreds of private persons of influence, such as Senators, Representatives and leaders among the clergy.

She was immediately successful in establishing State Thanksgiving observances. During the third year of her campaign, most States and federal territories were keeping some form of Thanksgiving celebrations, but no attempt had been made to coincide the date.

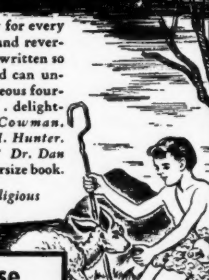
Sarah Hale became a power to be reckoned with! At the helm of an influential magazine, she demanded consideration. She kept writing and publishing stirring editorials. One treatise entitled, "A Union Thanksgiving Day" appealed directly to the people. By the year 1852, she had succeeded in bringing 29 States and Territories into line, for the last Thursday of November. Each year she would proclaim that day as Thanksgiving Day, and many people kept it with her.

During the ensuing years, the worst civil strife in the history of our Nation was pending, and political and sectional bitterness was rife. Yet, according to one writer, between the years 1852 and 1860, Sarah Hale held the States in harmony on at least one issue, though they were quarreling on many others. In the year 1859, an almost universal Thanksgiving Day was kept, not in response to a Presidential proclamation, but because one


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woman asked it . . . Sarah Josepha Hale.

After seventeen years of struggle, in 1863, her effort was finally rewarded.

"President Lincoln recognized the truth of these ideas (the unifying in-

fluence of a national Day of Thanks) as soon as they were presented to him," wrote Mrs. Hale in her magazine. "His reply to our appeal was a Proclamation appointing the last Thursday in November, 1863, as a day of national thanksgiving."

Mrs. Hale resigned her editorial post in December 1877, after an editorship of forty years. She slipped away to be with the Lord in her ninetieth year.

Cures By Koch Therapy

Dr. W. A. Way . . . Orlando, Florida

Among the enlightening addresses delivered at the annual convention of the Christian Medical Research League . . . in Detroit last September, was one by Dr. W. A. Way of Orlando, Florida—in which he cited a number of amazing cures through the use of the Koch treatment. His remarks were accompanied by motion pictures showing the patients about whom he spoke.

The reader should try to imagine himself seated in the convention hall, watching the various figures as they move on the screen. The text of Dr. Way's message follows.

MY GOOD FRIEND, Dr. Royal Lee, of the Lee Foundation for Nutritional Research, Milwaukee, who is, I see, on the program for tomorrow, once told me the story about a Board of Directors meeting for a Wall Street firm which met in the summer of 1929 to decide on a program for expansion. One of the economic advisors called in advised them to go slow. The general sales manager argued for expansion, and they wound up spending millions of dollars which they lost in October.

When called on the carpet, the economic advisor told them he had warned them of just what had happened, but the reply was, "Why didn't you pound on the table?" By the same token we are seeking means to "pound on the table" to get the public to see the efficacy of the Koch

treatment. These moving pictures are a means to that end. Without further preliminaries we may have the lights out and we will proceed with the pictures.

The first picture is that of Rev. Oren Whitton, President of the Central Florida Medical League whose wife I have had the pleasure of treating with the Koch treatment. The next is Dr. Kenneth R. Steady, my associate in Orlando. The next picture is Mrs. Avery Wood. Mrs. Wood is directly responsible for getting me to use the Koch treatment, and since then I have had the pleasure of saving her life and her husband's with the treatment, she from diverticulitis of the colon and he from an incurable bladder infection. That is, it was incurable by any other method.

GERIATRICS

This is a picture of Mrs. Wrye who had an ossified spot in the anterior muscles of the thigh. This is the way she used to walk. This is the way she walks now.

This is a picture of Mr. Cowen; hemiplegia. He has made a miraculous recovery and now is 77.

This is Mrs. Corrello, over 80, made symptom-free of generalized arthritis.

This is Mrs. Rickard; hemiplegia of over five years standing, now able to walk with help.

This is Mr. Duncan, age 89. Mr. Duncan had an amputation of the left leg below the knee in our hospital in 1946. Gangrene set in and he refused further operation and was sent home to die. The tissue flaps sloughed away, leaving the bone exposed and draining. The stench was terrible. We dressed it and irrigated it the best we could and when he did not die we gave him the Koch treatment a year ago. All the drainage has ceased, the odor has disappeared and he is enjoying good health despite a slight cerebral accident a few months ago.


This is Mrs. Clark; arthritis. She is pretending to limp the way she used to, then she throws away the cane. She has sent me a number of patients.

This is Mrs. Munger, age 89. This lady fell and fractured the humerus just below the hip at the surgical neck last May. She had had tuberculosis of the hip ever since the age of nine and was a cripple. We took her to the hospital for x-ray and the surgeon sent her home with a hopeless prognosis saying there was no way he could set it open or closed and she could not survive longer than a few days anyway. We took her home, sand-bagged it, set it the best we could with a Bucks extension over the end of the bed, gave her large doses of calcium, phosphorus,

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vitamin C and penicillin and one week later the Koch treatment. This is how she looks now. You can see that even though it has healed crooked, it is healed. She has an appetite like a horse and is getting well. She is 89 years old.

This is Mrs. Gould, the nurse's mother, 84 years of age. You can still see some of her goiter. The other lady is her sister, deaf and dumb from spinal meningitis since childhood, but health much improved from Glyoxylide.

This is Mrs. Raach. She has been bedfast for ten years; Parkinson's Disease, age 50. She was unable to raise her arms or legs before being given the Koch treatment. Your attention is called to the dent which shows up in the ball of the left thumb. Compare with the fingers from which the dent has disappeared since the new tissue has filled in.

This is Mr. Gilmore; coronary thrombosis and arthritis. This is the way he used to look while he was still at Bay Pines Veterans Hospital.

This is Mrs. Filbert; coronary thrombosis, before she was allowed to go out of the house. In this picture the husband has on the apron and does the housework, while in this picture I sneaked up on her unbeknownst while she was working in her garden.

This is Rev. Osterberg. He is making a nice recovery from bilateral bronchiectasis. He sent me this old man, Mr. Carlsward, who was suffering from cerebral hemorrhage and encephalitis lethargica and post encephalitic Parkinsonism. This is the way he used to look the first day he

stepped out of his house and this is the way he looks today.

CANCER

This is Miss Holbrook; characteristic recovery. Carcinoma of the uterus was removed surgically, followed by x-ray and radium. Symptoms persisted. The patient was unable to work, suffering terrific pains. One dose of Glyoxylide rendered her symptom-free and in less than a year is back at work. She is now office manager for the Cadillac distributor in Orlando.

This is Mrs. Steward; diagnosed by hospitals in West Palm Beach as having carcinoma of the uterus with metastasis of the kidney, bladder and rectum. This picture was taken before she sloughed out three large masses from the uterus, accompanied by hemorrhage. This is the way she looks now, symptom-free five months later.

This is Mr. Beadling, sent home by the Seventh Day Adventist Hospital in Orlando with a written diagnosis of metastatic carcinoma from a previous prostatectomy with destruction of the fifth lumbar vertebra. However, he acts as though he has been drinking Hadacol. This is the way he used to look the first day he stepped out of his house in his pajamas three weeks after the treatment had been injected. He weighed 111 pounds. This is the way he looks today, weight 130 pounds. He was practically symptom-free in three months. This x-ray, taken the other day, shows the fifth lumbar vertebra filled in nicely. The lateral shows nothing.

This is Mrs. Willett; dramatic, characteristic recovery, pelvic carcinoma with metastasis to the intestines and breast. Before I saw her she was operated on nine times and had also

had x-ray therapy. She had a recto-vaginal fistula and was passing bowel movements through the vagina. Hemorrhage all stopped in three weeks; symptom-free in six weeks, with the exception of characteristic reactions.

This is Mrs. Coburn, the first case I ever saw get well. We operated her for carcinoma of the uterus, which reappeared in the breast. Dr. Dove, of West Palm Beach, gave her her first injection of glyoxylide. I gave her another a year later. No return after two years. She is completely symptom-free.

GYNECOLOGY

This is Mrs. Donnelley; rendered symptom-free by the Koch treatment after five years of illness in various hospitals. She had cervical erosion which resisted all treatment; chronic cholecystitis.

This is Mrs. Coontz; symptom-free of arthritis, chronic pelvic inflammation, migraine headaches, nervous exhaustion. She was treated for eight years at the Grace Clinic in Brooklyn and then sent to Florida for her health. (She got it.)

My little boy in the picture also had Glyoxylide for chronic upper respiratory infection. Has not had a sick day since. The little girl received it for repeated upper respiratory infections and minor skin rashes.

This is Mrs. Blankenship; treated for inevitable abortion with flooding. She suffered in ways too terrible to relate. Koch treatment reduced the fever to normal in three hours, hemorrhage stopped in three days, ambulant in one week.

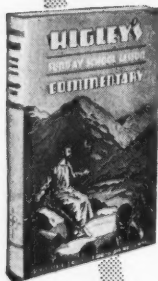
This is Mrs. Schreiber; practically the same story with the exception that it took about ten days to get her up.

This is Mrs. Stokes, whom you can see is about four months along. I give it routinely to my O.B. patients. Her little girl made characteristic recovery from asthma and has never been sick since.

This is Mrs. Hale; subacute salpingitis, general nervous exhaustion, malnutrition. This is the way she looked

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the first day she visited our office. She had a temperature of 103° when that picture was taken.

This is Miss Gould, my office nurse; rheumatoid arthritis since childhood and she almost had to give up her position due to the pain and exhaustion from her back, which is, as you can see from this X-ray, a bad scoliosis. With a Koch injection and brace she is healthier than ever and works every day.

RHEUMATIC FEVER

This is Mr. Prickett taken in bed the day I gave him the treatment. Previous to the Koch treatment he was bedfast for three months under another doctor's care. Here he is ambulant now, still has not returned to work. Occasional slight temperature.

This is Mrs. Borsh making the characteristic recovery from acute recurrence from an old rheumatic fever.

This is Mrs. Rausch and her baby. Rheumatic fever undiagnosed for several years flared up when she got married and became pregnant. She was symptom-free at five months and delivered of a normal healthy baby last February. This is a typical Koch baby. Mrs. Rausch's mother got well of asthma.

This is Miss Keene; undiagnosed rheumatic fever the past ten years. Pains in her back were diagnosed by orthopedic surgeons variously as herniated disc, osteomyelitis, spinal meningitis, etc. Diagnosed by us as rheumatic fever, characteristic recovery. She was operated on three times and spent most of her time flat on her back or to and from the hospital. This is the way she used to walk a few weeks after the treatment was injected. This is the way she is today. She used to have to be helped into and out of a car, chair or bed. Watch her get into that car.

This is Mrs. Stiles, characteristic recovery from undiagnosed rheumatic fever of five years standing. Since then her husband and two daughters have

taken the treatment. This is a healthy family.

This is Mr. Crites; pulmonary tuberculosis in the right apex. This is a characteristic recovery. He is not entirely well after two injections of Glyoxylide in two years but is definitely improved and has gained 33 pounds and, as you can see by these x-rays, the lesions are calcified and smaller.

This is Mr. Haven, characteristic recovery from chronic undulant fever.

This is Mrs. Whitton, wife of the President of the Florida Medical League, making a characteristic recovery from general debility, chronic sinusitis and nervousness.

CHILDREN

This is Sandra K. Thompson, a characteristic recovery from upper respiratory infection. At the time of her injection with Koch treatment the entire right side of her head bulged out menacingly. Her mother has since taken the Glyoxylide. She lost her first child, at the age of eighteen months, of colitis. She almost lost this one before term, and I do not think the child would be here now if it were not for the Koch treatment.

This is Mrs. Beeler. Her little girl made a characteristic recovery from asthma.

This is Maxine Geeting; characteristic recovery from asthma in three weeks.

This is Frankie Dominguez; spastic paralysis from birth injury. This is the way he walked at the time he was treated. This is the way he walks today. He was turned down by the Crippled Children's Clinic in Miami and sent home with the report they could do nothing for him. He had not walked at three years. Now that he is recovering, the Crippled Children's Clinic is urging that he be sent back to them for treatment.

This is George Swilley, age 16; ep-

ilepsy for 16 years. This picture was taken three months after Glyoxylide had been administered. Note the idiotic expression, low I.Q. He was a charity case. He has never been to school, goes around with his arms folded, mouth open, left eye closed. His father is in the penitentiary. Here is a picture taken several weeks later. He has gained 15 pounds, and gained in intelligence. He used to have epileptic seizures, grand mal, three and four a day nearly every day and had to be constantly watched. Today he only has light seizures petit mal, and that only during reaction weeks. He roams the neighborhood at will, unattended, and the neighborhood is amazed.

Incidentally, these pictures of my mother are interesting. She is symptom-free with the Koch treatment after eight years of coronary thrombosis with anginal syndrome, chronic nephritis and hypertension. She was 75 last month.

This child at the age of four months was unable to raise its head, unable to hold it still, unable to hold the eyeballs still, unable to keep the tongue from protruding from the mouth. He was anemic, undernourished, and had the rickets. Six weeks after the injection of the Koch treatment this is the way he looks; head normal, color normal, facies normal, and gained two pounds. Naturally, we gave him multiple vitamins, calcium and phosphorus.

This picture of my mother reminds me to wind this up with a tribute to Dr. William F. Koch for making it possible to restore her to health at the age of 75 when the heart specialists made a grave prognosis.

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The Lord We Love

Sermon of the Month

Rev. John S. Wimbish ... Calvary Baptist Church
New York City

TEXT . . . Revelation 19:11-16.

Today the strained gaunt face of freedom is bathed in tears because of woe and suffering neither tongue nor pen can describe. The red waves of destruction have splashed their murderous foam over this mundane sphere. War's evil offspring, famine and pestilence, walk hand in hand across the earth. Vice and crime, the terror twins, clutch at the throats of righteousness and truth.

Love has been buried in a hasty grave, while hatred has been enthroned in the hearts of men. Like a storm, unbidden horrors fill humanity's breast with hair-trigger tension. Yes, the great world's heart is aching, aching fiercely in the night.

The Word of God has foretold this time of sickness and sorrow, of trial and tribulation, and even though some men dare to stand up and cry, "Peace, Peace," there can be no real, no abiding peace upon this head-dizzy, heart-saddened, nerve-shocked, grave-digging, liquor-loving world 'til the Prince of Peace Himself shall come, 'til He who is King of kings and Lord of lords shall come to put down all authority, all principalities and powers, all unrighteousness and evil; bind the devil beneath His feet and reign and rule with a rod of iron.

Yet, though King Jesus is all-powerful, though His hand holds tightly every star and controls everything from hierarchies of heaven to the demons of the pit, we poor mortals sometimes trust in ourselves, and think we have no need of Him.

We rely on what great sociability, superb organization, entertaining service, and special attractions will do, and forget to rely on what the gospel of a crucified, risen, and soon-coming Saviour can do.

We need a new vision of our King in all of His majestic glory and beauty. We need to revisit the camel stall, and behold Him in the manger.

We need to journey back to the Cross and stand near enough to see from His hands, His head, His feet "mercy and love flow mingled down." We need to stand once again in reverential awe as we view the empty tomb in Joseph's garden.

We need to re-examine the prophecies of God that tell us of the day when the concentrated splendor of all the suns and systems will pale and fade away before Him at His coming.

I. A CHILD OF PROPHECY

King Jesus was pre-eminently a child of prophecy.

Many centuries before He came, the venerable old patriarch, Jacob, as he lay upon his deathbed, requested his twelve sons to gather around him so he might leave with each of them a prophetic blessing; but when he came to Judah, the fourth-born son, with Messianic light from the eternal world bursting in upon his departing soul, he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Genesis 49: 10)

Isaiah, that prince of prophets, gazed down through the vista of the oncoming, unrolling centuries and saw Him as a Lamb slain from the foundation of the world.

Ezekiel, the prophet of the captivity, beheld Him "spring up as a plant of great renown."

Zechariah saw Him growing up as a Tender Branch and seated as Chief Priest upon His Throne.

And Malachi witnessed His rising as the Sun of Righteousness with healing in His wings. (Malachi 4:2)

All pointed prophetically to the time when King Jesus would step down from His eternal Throne of glory, and with Infinite humility descend to the level of fallen humanity, become a helpless babe, take upon Himself the form of a servant, and be found in the likeness of mortal man.

Though He was Infinite, He became an infant, and one of His stars that He hung in the blue-vaulted heavens pointed its bejeweled finger to His first earthly resting place, and a little detachment of His angelic choir chanted in the ears of the amazed and awe-struck shepherds a song of rapturous joy—"Glory to God in the highest and on earth, peace, good-will toward men."

And after hearing the celestial proclamation, "The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass." And when they had seen the Virgin-born Son of God, they went out and spread the news that a Saviour had come, which was Christ the Lord.

*"O worship the King, all glorious above,
And gratefully sing His wonderful love,
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Watkinson was right when he said, "There is no place in the Christian's life for a lukewarm heart."

The poet admonishes us to "open our hearts to the full noon of nature," but I pray you this very day, in the name of Almighty God, open your hearts to the full noon of Jesus Christ. Take in all the beauty of His grace, all His holiness, truth, and love.

The more we ponder His words, drink in His Spirit, touch His raiment, look into His face, catch His whisper, the more precious does He become to us, the more complete our lives, the more wondrous our joy.

When we worship abandonly at His feet, there comes the inevitable compulsion to cry out:

*"Take my life and let it be,
Consecrated, Lord, to Thee."*

In 1831 thousands crowded into the King's Theater in London, England, to hear the famous Italian violinist Paganini. The vast throng with expectancy anxiously awaited the performance, for they had been told that as he played, they would hear the singing of the birds, the rustling of the leaves, and the crying of the storm.

Suddenly the suspense was broken by the appearance of a tall emaciated man with flowing black hair. The lone figure stood in the middle of the stage, his countenance aglow with the many-colored lights, and with amazing complacency slowly eyed the great throng. Then lifting his price-less violin as if to test the character of its tone, he suddenly tore the first string from off the instrument, and as the great audience gaped in horror, he violently tore away the second string. Then the frenzied crowd, almost insane with excitement, beheld him rip the third string from his treasured possession. And holding his violin high in the air, the great master in broken English spoke out with his guttural voice, "One string and Paganini."

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he drew such sublime music from the one remaining string that he moved his entire audience to tears, and the people who attended that concert went out to tell of how they had heard the singing of the birds, the rustling of the leaves, and the crying of the storm.

When the Master of the Ages can draw His bow of love over the personality of one yielded life, floods of heavenly music will come forth to bless the lives of millions. One life and Christ! One life and Christ!

II. ASTONISHING WISDOM

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After this, He disappeared from general notice again, until He was officially introduced to mankind upon

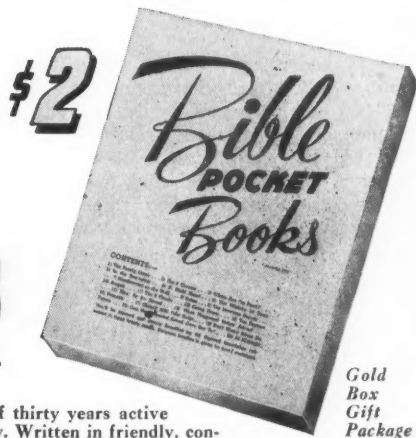
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the banks of the Jordan by a Voice from Heaven saying, "This is my Beloved Son in whom I am well pleased."

Our King then commenced His public ministry; He subdued the devil in the wilderness by quoting Scripture; He crossed intellectual swords with the religious leaders in the temples, in the synagogues, and along the wayside, and overcame them by His sinless life, saying, "Which of you convinceth me of sin?"

He preached that all men should "honor the Son even as they honor the Father," saying, "He that honor-eth not the Son, honor-eth not the Father which hath sent Him."

He worked many miracles, wrought many cures, calmed the raging tempest, cast out legions of devils, healed all manner of diseases, raised the dead, fed the multitudes, walked on the waves, unstopped deaf ears, opened blind eyes, claimed equality with the Father, saying, "Before Abraham was, I am."

Absolutely all the Infinite attributes of Deity clustered around the pathway of our King. HUMAN AND DIVINE. SON OF MAN. SON OF GOD.

It is now the third year of His public ministry. The time of His departure is near at hand. Jesus proceeds to replace the old Jewish festival with the institution which we know as the Lord's Supper. He then chooses Peter, James, and John, and goes to the garden of Gethsemane, requesting His disciples to watch with Him, saying, "My soul is exceeding sorrowful even unto death."

With fearless fortitude, our King enters into the time of His agony. He goes a little farther into the leafy solitude of the garden, and staggering beneath the weight of His sorrow, falls upon the ground. Think of His agony. Think of His cup. Think of the bitter contents of that ugly chalice. He must drink it all—to the bitterest dregs.

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Behold, He sweats great drops of blood. Peter, James, and John fall asleep, and our blessed Saviour treads the winepress alone.

Suddenly the scene is disturbed by the appearance of evil men. Judas has finished his dastardly work. He betrays the Master with a token of love. Our Lord's disciples forsake Him and flee. King Jesus is jostled away to Annas, then to Caiaphas, then back to Pilate.

Watch Him, so calm, so meek, so gentle, so mild, so harmless, as He walks into Pilate's blasphemous halls. He knows that soon He will grapple with death; He was born with His face turned toward Calvary.

Not only His miraculous entry into the world, but also His amazing exit was foretold by the prophets.

Isaiah painted the scene on Golgotha as if He were seated at the foot of the Cross, for with astounding accuracy, He cried out: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And other prophecy predicted precisely our King's ordeal upon the Cross.

Jesus knows that every beat of His heart draws Him closer to Calvary. He knows the verdict that will emerge

from the sinful throng. Pilate speaks and tries to quiet the frenzied mob: "I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. I find no evil in him." (Luke 23:14)

But they defy the decision of the court and cry out, "Crucify him, crucify him." "Away with Him. Give us Barabbas and crucify Jesus."

Pilate washes his evil hands in the bowl in the presence of the people, hoping thereby to soothe his guilty conscience, and speaks out, "I am innocent of the blood of this just person. See ye to it. Take ye him and crucify him, for I find no fault in him."

Now we see Jesus bending under the lash, as they seam His quivering flesh with the scourge. The savage soldiers plait a crown of thorns and mercilessly shove it down on His kingly brow, and then while the blood trickles down from His forehead, they throw a purple robe around His shoulders and put a mock sceptre in His hand, and in derision cry out: "Hail, King of the Jews."

A little fool runs up and slaps Him in the face. They spit upon Him, kick Him, mock Him, smite Him with their hands, and finally lead Him out to Golgotha's brow and nail Him to the cruel cross. They slowly raise the Roman gibbet into position and let it fall into the appointed soil with a dull thud.

If I were an artist, I could paint you a picture of that scene. For in my mind's eye, I can see Him, hanging there—His head gory and His brow mangled because of the cruel thorns.

Blood drips from His hands and from His feet. The sun veils its face from the brutal scene. The darkness hovers and scowls and swoops over the earth. The wind chokes up and weeps its way through the trees. The caverns receive the sad news and mourn their displeasure. The earth shudders to think that it should be the place of such a tragedy, trembles

—Turn To Page 12.

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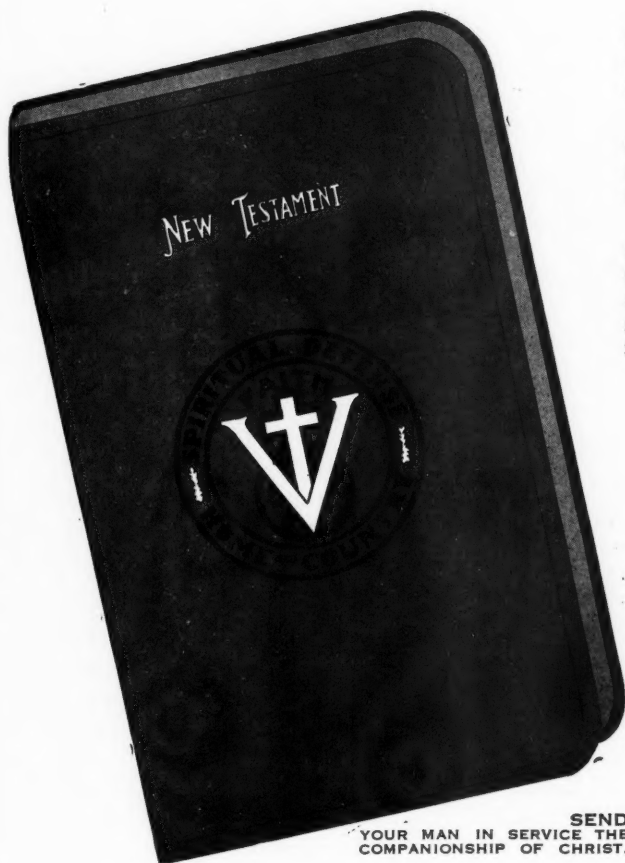
—PAYS OFF IN KOREA—

Reports from Korea indicate a stirring of spiritual interest in American ranks. Military leaders and their men, fighting with backs to the wall, remembered the Scriptural admonition, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Major General Hobart R. Gay, Commander of the First Cavalry, after the victorious sweep up the peninsula from Taegu into North Korea, led his men in the following prayer, later released to United Press:

"Almighty God, with one accord we acknowledge in gratitude that thou hast heard our petition for power to stay the military might of the aggressor and bring to naught his evil purposes.

"When our strength and spirit were sorely tried midst the terrors of defensive battle, we were vouchsafed courage and physical stamina to withstand the worst our enemy could do.

"Bless, we pray Thee in Thy hallowed memory, all those whose selfless response to duty required of them the sacrifice of their lives. And grant, Lord, through continuance of Thy divine guidance, that our arms may speedily gain final and complete victory for right and justice and peace. Amen."



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We may expect continued successes as we and our men seek to obey God. The present disposition of our soldiers may be attributed, in no small part, to the New Testament campaign of the National Spiritual Defense Crusade, which has supplied thousands of American soldiers in Asia with pocket Testaments like the one shown in the accompanying picture.

Letters are pouring into Crusade headquarters, begging for more copies. Dr. Sam Swain, leader of the Crusade, feels that no man in mortal danger should be denied the companionship of God's Word.

Christians can help lift their burdens by sending Testaments to American boys ... soldiers, sailors, marines and airmen who need Christ more in the days ahead, than ever before. Offerings are needed. Some can give as much as \$50.00 or \$100.00. Others \$25.00 or scaled down to \$1.00. No gift is small, when given to the service of Christ.

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From Page 10

like a leaf in the autumn breeze, and cracks under the terrific strain.

Heaven frowns from above. Hell rides up from beneath. Lightning speeds through the shivering darkness and tears through the black clouds with maddening flash. Thunder wails a funeral dirge across the countryside. But in spite of all nature's disapproval, the priests, the scribes, the elders, the Roman soldiers, and the mob encircle the cross like a horde of vultures—gazing on their prey, and while thunder and fire roam the sky, they laugh at Him, mock Him, taunt Him, and revile Him, crying out, "If thou be the Son of God, come down from the cross."

But does He draw His nail-pierced hand from the cross and with His Omnipotent Power smite them into everlasting darkness? No. With Infinite love, the patient sufferer cries out, "Father, forgive them, for they know not what they do."

An awful shade of insufferable anguish passes over the face of our King. He cries out, "Eli, Eli, lama, sabachthani," which being interpreted is, "My God, my God, why hast Thou forsaken me."

Look at His pale brow, His livid face, His sinking eyes, His quivering lips—He is dying now. Our King of Glory is dying. He utters a shriek that must chill the heart of God, cause

all the angels to weep, and every star to put on mourning, and then speaks out the decisive utterance that settles once and for all the sin question—"It is finished."

Thank God for Calvary. It is more than a historical happening. It is blood-red fact. It is leaping, bounding, flying, good news, that "CHRIST JESUS DIED FOR OUR SINS."

III. DARKNESS AND DESPAIR

Now nightfall is nearing. The darkness occasioned by the great convulsion of the earth's crust has passed away.

It seems a strange unnatural evening. The dust arisen from the writhing earth is settling slowly, and the setting sun seems swollen in the earth-filtered light.

The last rays of day play across the bewildered faces of two men—Joseph of Arimathea, and his friend, Nicodemus, the one who came to Jesus by night, as they hurriedly, yet tenderly, take the body of Jesus from the cross, wrap it in new linen and seal it with fragrant ointments.

Fortunately the sepulchre is nigh at hand. They bury the King of kings in Joseph's tomb and then go away to grieve over their dear Lord.

Now darkness envelops the countryside, but the city is neither silent nor asleep. Jerusalem is rejoicing and celebrating the time of the Passover, unmindful of the Passover Lamb who has been sacrificed once and for all just outside the city gate.

But there is a little group in the city that is not rejoicing tonight—a handful of Galilean fugitives, huddled behind locked doors, entertaining tears instead of laughter, despair instead of happiness, sorrow instead of joy.

Their world has crumbled before their faithless eyes like a beautiful palace smitten by an earthquake. Their lofty hopes have been pulled out of the skies and thrown into an empty grave. Their glorious future has been reduced to a worthless dream. Nothing is left. Their King, their Lord, their Master, their God, their all in all, lies dead in yonder tomb. They must return, ashamed, embarrassed, and defeated, to their former occupations and admit that their religion was but a sham, a farce, a counterfeit.

Three long, wearisome days pass by—the saddest days the disciples ever spent. And very early in the morning, before the sun had shed its light on the world, "On the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre," and lo, the tomb stands open; the great stone has been rolled away.

Deity breathed in that grave, and Jesus Christ threw off the shackles of clod, shot a quivering arrow into the heart of mortality, hung a star of hope in the murky vault of the tyrant of the ages, and stepped forth from His borrowed tomb, victor o'er death and hell.

We have discussed three cardinal doctrines of the Christian faith—The Birth of the King. The Death of the King and the Resurrection of the King.

The manger of Bethlehem was indeed the birthplace of new hopes, and from it, light broke in upon a dark, dead world to roll in floods of glory over the great sea of human life.

The Cross looms against the midnight darkness of eternity and bridges the gap between the lake that burneth with fire and brimstone and the streets that are paved with purest gold, causing all languages to congregate on Golgotha and fall down at its feet,

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and beg for one word to describe its glory—the glory of the Cross.

And without the resurrection of our King, death would still wave his black banner in triumph o'er the tomb and there would be no rainbow of hope o'er the sleeping dust of our sainted dead.

IV. HIS SECOND COMING

But the Second Coming of the lowly Nazarene as King of kings and Lord of lords marches with more gigantic strides.

This great truth is said to be spoken of in one way or another in every twenty-five verses in the New Testament, making it above and beyond any other doctrine of Scripture. The Second Coming, like a beautiful crystal stream, winds its way from Genesis to Revelation, for it is spoken of in type and figure, in form and symbol, in prophecy and exhortation. The Second Coming is the central chord of all vital Christian life.

John the Baptist talks of the Second Coming, not the first.

The Son of God Himself is taken up with His Second Coming, not with His first.

In writing his epistles to the Thessalonians, the apostle Paul closes each chapter of both letters with the declaration that the Lord Jesus Christ is coming again.

Peter, James, and John join in the universal testimony and speak of His coming again.

The late Dr. I. M. Haldeman of New York City reminds us that "Jesus' Second Coming, while spoken of as one great event, has two separate and distinct parts.

"In the first part, He comes as a thief; in the second part, He comes as lightning.

"In the first part, as the *Morning Star*; in the second, as the *Sun of Righteousness*."

In his book "Divine Dynamite," Dr. J. E. Conant tells us how Napoleon

planned his masterly campaign to defeat the Austrians at Marengo.

On the 20th of May, he was on the heights of St. Bernard.

On the 14th of June, after working awful havoc among his foes, and having sent Desaix forward on the right, he advanced to consummate his plan of campaign.

But Desaix was hindered by the suddenly swelling waters of the river Po, and Napoleon was compelled to stand on the field of battle and see his old guard giving way.

Just as the day was lost, Desaix came sweeping across the field at the head of his forces. He had with him a little drummer boy he had picked up on the streets of Paris.

As the column halted, Napoleon shouted to the boy, "Beat a retreat. Beat a retreat." But the boy never stirred.

Again Napoleon shouted, "Gamin, beat a retreat."

Then the boy stepped forward, and grasping his drumsticks a little tighter, he said, "Sire, I don't know how. Desaix never taught me that. But I can beat a charge that would make the dead fall into line. I beat that charge once at Mount Tabor; I beat it at the Bridge of Lodi, and I beat it at the Battle of the Pyramids. Shall I beat it here, sire?"

Napoleon turned to Desaix, and said, "We are beaten; what shall we do?"

Desaix quickly replied, "Have him beat the charge—the charge—the old charge of Lodi and the Pyramids."

And, a moment later, following the gleaming sword of Desaix and the furious roll of the boy's drum, Napoleon's forces swept down on the hosts of Austria, drove the first line back upon the second, and the second upon the third, and though many of them died, their line never faltered. And when the smoke of battle cleared away, the boy could still be seen in

the front of the line, beating his furious charge.

Men and women of the Church of the Living God, let us arise out of our lethargy and obey the Great Commission of our risen and glorified King, lift the crimson banner of Immanuel above the mists of hatred, despair and unbelief, and press forward, overcoming the passions, prejudices and pride of the God-hating world, overthrowing all false systems of faith and sweeping aside all opposition, until everyone from

*"Greenland's icy mountains
To India's coral strand"*

has at least heard of Him who said:

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25, 26)

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GENERAL MAC ARTHUR

BY THE TIME General Douglas MacArthur graduated from West Point, he had read the Bible through six times.

He recently penned the following testimonial: "Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed."

During the years spent in Japan since the close of World War Two, he has done everything in his power to encourage foreign missionary work among the Japanese people . . . with the result that an entire nation of 80-million souls is now open to the Gospel.

A group of religious leaders from the United States called on him a few weeks ago, the last thing before leaving to return home. These men represented an organization which had just mapped a campaign, for the distribution of 300,000 New Testaments, in the Japanese language.

The General squeezed their hands firmly and his parting words were: "Keep the Bibles Rolling."

He has had to fight on two fronts ever since being assigned to his present post of duty. The Communists of the Orient have harassed him on one side, and the Reds of the State Department on the other.

Joseph Kamp tells a part of the story in his book "America Betrayed" (price 50 cents, Defender Publishers):

"So brazen was Acheson's bias that when General MacArthur, shortly after his great victory over the Japanese, announced a policy of a mag-

nanimous peace which thwarted the punitive designs of Soviet Russia, Acheson issued a public rebuke to MacArthur on September 30, 1945, informing him that the State Department, not the Army, was making American policy in Japan. Acheson was one of the architects of Dumbarton Oaks and the United Nations — both of which served Russian ends by diverting American attention from the post-war Russian territorial grabs."

A propagandist for the New Deal recently did the petty thing of listing the "six greatest leaders in our military history," but left out the name of General MacArthur. The omission spoke volumes. Washington, Grant, Jackson, Pershing, Eisenhower and Marshall were given honorable mention.

A storm of protest rose from veterans of both world wars.

The General's brilliant success in Korea is credited with pulling the Truman administration out of the pit dug by Stalin's friends in the State Department. But despite this fact, the President neglected to send a congratulatory message on the successful landing at Inchon, until criticism reached Washington officials from some of General MacArthur's aides in Tokyo.

Such a snub, under the circumstances, is considered almost unpardonable by military officials. Resentment for this and other insults, reached the point where Mr. Truman's trip to Wake Island became a political necessity.

Even after the Communist armies had been dealt a smashing blow in

South Korea, the State Department started a whispering campaign charging the General with having caused the war in the first place.

United States Senator Malone was quick to nail this outrageous falsehood . . . by explaining how Dean Acheson had admitted, months earlier to a closed meeting of the Senate Foreign Relations Committee, that General MacArthur was not even being consulted on the far eastern foreign policy. Acheson had, at this time, released a public statement saying that our defense line did not include Korea. *This was considered the equivalent to inviting Communist attack.*

It seems that General MacArthur's intelligence chief, Major General Charles A. Willoughby, was watching things inside Korea anyway. On March 10th he cabled Washington in code, "Report received that people's Communist army will invade South Korea in June." The invasion began June 25th.

This warning was totally ignored. The General had to take over the Korean campaign with small and poorly equipped forces.

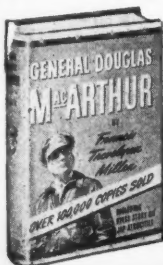
General Carl Spaatz says:

"Looking back upon it now, we are likely to think of the victory in Korea as something foreordained and inevitable. But it was not and we should not forget it.

"Our forces won because they were brilliantly led, because their component elements had on their rosters fighting men of the highest quality, whose morale remained high even when the fortunes of war were running low, and because their equipment was excellent in all branches.

"General Douglas MacArthur was, of course, the key figure. His decision to move into the beachhead area in Inchon with an amphibious operation, even though this required him to weaken his original beachhead line around Pusan at a time when the Pusan situation seemed critical, if not desperate, will go down in the annals of war as a classic of military daring.

"Grave considerations weighed upon MacArthur's mind as he drafted his decision. It can be safely assumed that most of his technical consultants



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stressed the risks involved and that some of them warned against the operation as too hazardous. But I doubt, after talking with him, that MacArthur, whose almost uncanny sense of timing makes him the outstanding military leader he is, thought of his plan as a gamble . . .

"There may be a more impressive chapter somewhere in military history but if so, I don't know anything about it."

★ ★ ★

IT IS NOW known that General MacArthur opposed dropping atom bombs on Hiroshima and Nagasaki because large centers of Christianity existed there. Many Japanese converts lived in these two cities. He wanted to give Japan a demonstration of our new striking power, by choosing other targets. Others overruled him.

One writer says: "Had there been large Jewish communities in Hiroshima and Nagasaki, the Frankfurter clique which has dominated the New Deal from the beginning, would have had the cities spared."

The Ninety And Nine

ONE DAY in New York, I took dinner with Dr. A. C. Dixon, many years before he was called to Spurgeon's Tabernacle in London. We went to Plainfield, New Jersey, to attend the funeral of Dr. Robert Lowry, author of "Shall We Gather at the River?" and also "Up From the Grave He Arose."

Coming back, riding with Ira D. Sankey, the singing partner of D. L. Moody for many years, he told us how he happened to write "The Ninety and Nine."

Somebody sent him a poem from England. He read it over and said:

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"Some time I will write a song, an air for these beautiful words." One day in Edinburgh at a time of great spiritual climax, Mr. Moody turned to him suddenly and said, "Sankey, sing." Wondering what he should sing, he remembered the words in his vest pocket.

Defender . . . 15

He took the paper out, and put it before him at the piano and began to play as God gave him the air, and composed that immortal hymn, "The Ninety and Nine."

—William D. Upshaw.

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ANALYSIS OF

COMMUNISTS still have a key to White House security closets.

The latest tampering with top-secret locks took place at the outbreak of the Korean war. Contents of a secret message, intended for the Kremlin, got into the hands of American Reds 24 hours before it was cabled to Moscow.

Security agencies have reached conclusions about the latest leak. The White House keeps mum, as it did on two previous occasions when vital wartime information got into the hands of foreign nations via a White House blabber mouth.

This time it took a raid on Communist Party headquarters in Pittsburgh, Pa., to prove that somewhere in the White House there is a Kremlin boy who peddles United States intelligence data.

So far, if security officials know the individual's identity, they are not talking. But it is a dead certainty that someone on Mr. Truman's staff talked, and to the Communists.

When a Pittsburgh judge late in September ordered the Communist party headquarters in that city raided, two truck loads of documents were seized and hauled away for perusal by the F. B. I. and the House un-American activities committee.

In the pile was the document concerning the Korean war which proved the existence of the White House leak.

Stamped as having been received in the Pittsburgh Communist Party headquarters the morning of Monday, June 26, it said that on Sunday night, June 25—the day the North Koreans attacked, the White House prepared a note to Moscow asking aid in stopping aggression.

The note — top secret, of course, was not actually delivered to the Kremlin until late Tuesday night. But the seized document shows that the Pittsburgh Communists knew by Monday noon of the existence of the document and knew its full contents as well. Presumably, party officials in this Country informed the Kremlin immediately, by clandestine routes, that it was on the way.

In this case the security leak probably did not mean too much, other than revealing that there is one. However, if the Soviets had been using the Korean attack as the curtain-raiser for an all-out war, the Kremlin would have been able, by submarine and air attack, to wreck the United States emergency supply lines that were beginning to function in the aid of South Korean and United States forces.

The White House note to Moscow explained that the government had ordered its fleet and air force into action to aid the defenders.

The two previous occasions of serious White House security leaks were in wartime. One involved, according to ex-Communist Elizabeth Bentley, transmittal to a Communist espionage

net by White House Assistant Lauchlin Currie, of word that the United States had broken the highly prized Japanese code.

The second wartime case involved an American minister to a foreign nation, who still represents the United States abroad. At that time he served the White House as a special top secret courier. He was dispatched by then President Roosevelt late in April, 1945, to Chungking, China, with a secret note for Chiang Kai-shek that had been written in the White House.

The president's representative got as far as London when William (Wild Bill) Donovan, director of the Office of Strategic Services, pulled him from the plane.

It seems that the United States intelligence sources in Russia had intercepted a short-wave message from the Soviet embassy in Washington intended for the Kremlin. It contained the contents of the secret White House note to Chiang. It was sent to the Kremlin from the Red embassy before the White House courier had ever left Washington.

What disturbed the security officials was that the White House courier, already suspected of having peculiar friends, had been followed when he left the president's side. He conferred on a street corner with a Soviet agent, who in turn was followed to the Russian embassy in Washington.

Security agents had the whole story, all right, except an explanation from the president's courier. *This has never been forthcoming, but it has not harmed his promotions in the State Department.*

He now holds a \$17,000-a-year job as a United States minister, again in a supersensitive spot, handling secrets dispatched by the State Department. All of this only causes State Department officials to yawn.

—Fulton Lewis, Jr.

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WORLD TRENDS

ACCORDING to left-wing propagandists, Herbert Hoover was a complete failure. According to present-day political standards, this is certainly true.

He failed in many things. He failed to draw out his salary of \$75,000 a year while he was president, turning it all back to the treasury. He never asked for, nor received a \$50,000 tax-free expense account.

He failed to have his sons organize insurance firms to write insurance on government enterprises.

He built a Rapidan resort for fishing and recreation at his own expense and gave it to the government.

None of his sons went racing through divorce courts.

He never bundled up a lot of government documents to sell as a book to the faithful, at a huge profit to himself.

He never sold himself into political slavery to a left-wing labor organization for a \$500,000 campaign fund.

He gathered a marvelous collection of war stuff and built a museum for it, but failed to ask Congress to pay the bill. He paid for it himself.

He did not dredge for votes in the political sewers of class and race hatred and he did not try to destroy the Constitution by packing the Supreme Court.

He did not plow up every third row of cotton, and he did not promise the American people one thing, while at the same moment doing everything possible to accomplish the opposite result.

He did not go on fishing trips on government warships accompanied by a fleet of other warships. Neither did he kill off the farmers' pigs, or encourage the importation of Argentine beef.

His wife was also a failure. She never made speeches on her every-day life for sale to newspapers, and she did not race

hither and yon on unimportant matters. She never sold soap over the radio. She did not advise young girls to see how much liquor they could drink with safety. She did not entertain Joe Lash. Her only public appearance was as an honorary member of the Girl Scouts of America. She never invited Communist youth to the White House as her guests.

The Hoover family seems to have been a failure according to present standards.

AFTER RUSSIA was attacked by Hitler and we got into the war as an ally of Russia, Franklin D. Roosevelt used all his persuasive powers to get Chiang Kai-shek, then driven into Szechuan Province and with his headquarters at Chungking, to bring the Reds into his government. Stilwell, Wallace, Lattimore, John S. Service, and John Carter Vincent all joined in the chorus proclaiming the Reds "harmless agrarians," with no Moscow ties. But Chiang remained adamant. Finally after Japan's surrender General Marshall was induced to try to bring about a reconciliation. By this time the Reds were being well armed with the Japanese weapons surrendered to Russia in Manchuria. When Marshall failed, he withdrew all further support from Chiang Kai-

shek on July 1, 1946. That was the beginning of the end for Nationalist China. That was when we sacrificed principle for policy.

Communist China, if seated on the Security Council of the United Nations, would be just another pawn for Soviet Russia in its attempt to conquer the world. As a permanent member of the Council and with Russia back on the Council, the United Nations will have been rendered impotent as an instrument of world peace.

Coiled in the Kremlin is the snake of Moscow, ready to strike in half a dozen directions against the free peoples of the world.

We should not "wait for the dust to settle" any longer. We should tell Mr. Nehru of India and the other gentlemen who cry "Peace" that there is no peace. Like Patrick Henry, we must once more voice those immortal words, "Give me liberty or give me death." There can be no peace in appeasement of Soviet Russia, for the masters of the Kremlin can never be stopped in their insane desire to conquer the world, except by overpowering force.

—From a Speech before Congress
... by Representative Noah Mason.

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From Page 2

such an assignment, they wanted to know?

Of course, the job was entirely voluntary. There would be no financial remuneration for the risks taken and the work done.

If, as a Communist, she got into trouble with the police, the F. B. I. could not come to her rescue, as the secret connection would then be known. Much of her work would be tedious and boring, but she was in a position to render the United States a valuable service. Miss Calomiris was not long in accepting.

★ ★ ★

SHE WAS instructed to let the Party approach her in a natural way, and to do nothing to arouse suspicion by appearing over-anxious for membership. Once she was issued a membership card, it would be her responsibility to become as good a Communist as possible, to insure advancement to top levels, thereby gaining access to closely guarded secrets.

Every shred of information, every name, address, picture, list and document that came to her knowledge was to be reported.

The Author belonged to a club

called the Photo League, an informal, friendly and badly run organization, infiltrated by Communists. This group was the most natural avenue through which to be recruited, and she therefore started cultivating the known Communists who were members. In a few weeks she was invited to "attend a lecture," the first step in testing Communist-initiates.

From this point on until the end, "Red Masquerade" becomes a handbook of Communist activities on a practical level, in addition to being an exciting account of life behind our domestic iron curtain. It has an immense documentary value, beyond the purely personal narrative by which Miss Calomiris keeps the reader's interest fired.

The lecture proved to be the beginning of the Communist "courtship." She suddenly became very popular at the Photo League. Considering her a valuable prospect for membership, the "comrades" flattered her with confidences . . . and plied her with questions of a political nature. It was not difficult to see what the *right* answers should be.

The evening for her induction into the Party arrived about two months later, in April 1942.

"Under the light of a single, unshielded electric light bulb, with Stalin looking on from an imported Russian poster tacked to the wall, she read to me out of a red paper-covered book. I can't remember the exact words, but I got the idea that I was pledging my, life to the Com-

munist Party, not only in the United States, but in the Soviet Union and all other countries of the world as well."

Following the report of this incident, there is plenty of excitement in "Red Masquerade." There were close shaves and the constant threat of exposure. One night at a lecture, for instance, a timid learner asked:

"What would we do if we found a spy among us?"

"I tried desperately to keep the blood from rushing to my face. I was sure I had already been discovered. But the teacher answered casually:

"We'd kill him."

"After that I was very careful. I'd wait until I was alone before writing to the F. B. I., and when I sat down to do a report, I didn't answer the door. I never signed my number until I was ready to walk out to the mailbox."

Often it was necessary for the Author to collaborate personally with other F. B. I. agents. Such meetings were arranged from public telephones whose wires were not likely to be tapped. Unmarked cars picked her up at prearranged places on the city streets.

★ ★ ★

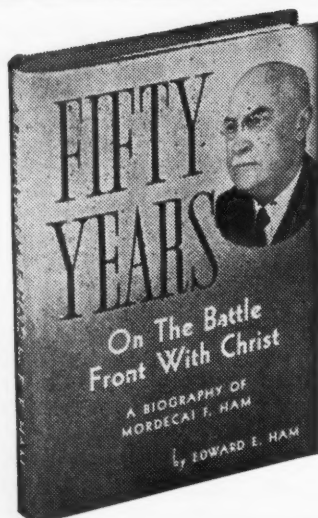
PATRIOTIC AMERICANS who are concerned and vexed over the problem of Communists lodged in government circles, will experience a glowing satisfaction with this book.

Here is infiltration in reverse . . . a government observer, who in all outward respects is a thoroughgoing, fanatical Red, nightly feeds top secrets of the Party to United States agents. It is known that F. B. I. infiltration of Communist Party apparatus has given leaders a bad case of jitters. They can no longer be positively sure of any "comrade."

Quietly and efficiently, the F. B. I. laid its traps. Miss Calomiris was bait for the one that caught the eleven leaders who were finally convicted in Judge Medina's court.

She relates an incident illustrative of the secrecy and intrigue which attended her days as an undercover agent.

The membership list of the West Mid-Town branch of the Communist Party in New York, to which Miss



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Calomiris belonged, contained the name of one individual called simply, "John." It was understood that John, who might be either a man or a woman, was "underground." He attended no meetings, was never mentioned nor his work discussed.

The financial director of the same branch was a young woman named Martha, whom the Author perceived to be above the rank and file of Party riffraff. Always neat and attractive, she wore stunning clothes and performed her duties efficiently. The two women were naturally drawn together.

They eventually came into the habit of stopping at Martha's apartment for refreshments after the long and boring sessions at night. It was noted that Martha never discussed the Communist Party in the presence of her attractive and affable husband, Peter.

It could only be concluded he did not know of his wife's connection with the Party. Nor did he look like the kind of a man whose professional standing would be helped, if it were known that his wife was a Communist. Therefore, the subject was never a topic of conversation during the late luncheons at Martha's apartment. The trio, however, became fast friends.

Peter needed some new press pictures for use in his sales career, so Miss Calomiris took them for him. Martha channeled some of her Communist friends, who needed portraits for professional reasons, through the Author's photographic salon. A print of each such portrait was promptly forwarded to the F. B. I.

A few weeks later, writes Miss Calomiris, "Martha asked me to help her check the payment of dues in our branch. We went down the membership list together. 'I've got mine,' Martha said to herself, as she passed her own name. 'And I've got John's right here.'

"I had noticed John's name on the membership list before, but I had never seen John. He was always passed over without comment. I felt that I knew Martha well enough by now to ask her the direct question against which my F. B. I. agents were continually warning me.

"Who is John?" I inquired. Martha looked up briefly from the list.

"Don't you know? John is Peter."

"I felt the blood leave my face, but there was nothing to do but act as

though I had suspected it all along. If Peter were a Communist, anybody could be a Communist. I wondered how many of the people I had known and liked in the past were on the books of some Party branch under an assumed name. I had a helpless feeling that I would never be able to trust anybody again."

★ ★ ★

ONE OF THE important features of "Red Masquerade" is that it exposes phases of Marxist life little known by average people—behind the scenes of the cell and in lower echelon divisions of the Communist Party. Here is Communism at its most crucial and vital spot, the point of its contact with the public.

There was something terrifying about the casual acceptance of Communism by average New York citizens, says Miss Calomiris. There came a time when almost everybody seemed to think there was some "good" in it.

On the surface were constant expressions of concern for underprivileged people . . . while in the closed Party meetings there was unremitting and voluminous propaganda, coupled with blind devotion to Soviet authority, directed toward one end—the day of the revolution and the setting up of a Red dictatorship on American soil.

The Communist Party of the United States is a coiled serpent of a deadly species, poised in the pathway of the future, waiting to drive its fangs into the heart of our Country.

Page after page, chapter after chapter of "Red Masquerade," bares the seamy underside of domestic Communism . . . its organization, discipline, methods, deceptions and objectives.

The climax of "Red Masquerade" comes at the trial of the eleven Communist leaders before Judge Medina in federal district court of New York City.

The Author kept her secret to the last minute, then made a dramatic appearance as a witness for the government. Communist leaders gasped when she stepped to the witness stand, but finally lapsed into stunned silence. It was five days before her devastating testimony was completed.

After that, there remained no question but that a verdict of guilty would be returned by the jury. The defendants were not left a leg to stand on! In a fit of rage, Red leaders launched a purge of those responsible for the Author's induction into the Party and of her close associates.

While "Red Masquerade," a 300-page volume, offers good entertainment, it goes much further. The reader has before him a documentary covering native Communism, which answers many questions puzzling to all of us.

The Appendix contains a sampling of the inflammatory Communistic lit-

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erature, which led to the conviction of Communist leaders in Judge Medina's court.

This book needs to be circulated in every city, village and hamlet of

America. It comes at an opportune time, when Americans are beginning to understand the sinister character of the Communist Party and its connections with the Soviet Union. *It will go far in helping save the America we love from the fate of other nations.*

PERSONAL "LIBURTY"

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Proverbs 20:1.

To the Editor:

You seem to take a good deal of delight in telling other people how to live and perhaps that is your business, but it seems to me that you exceed your duty when you arrogate to yourself the right to inform all of those who may happen to enjoy an occasional drink of "Scotch" on occasions.

I have been presented a fine bottle of Scotch whisky for Christmas and it is before me as I sit at my typewriter and indite this letter to you. It bears the label of Sandy MacDonald—a good, fair well-bodied liquor which I am assured was bought before the war and has been in my friend's cellar ever since. What right has any form of law to make me a criminal if I partake of this gift as it was intended that I do by the giver?

I claim that any such law is an invasion of my personal liberty. I notice that you have referred often in your excellent column to the so-called Bill of Rights which secures to all men and women certain inalienable rights to their personal liberty, which, as you say, are not inconsistent with the rights of others. How do you reconcile your statements?

I have just tasted of this bottle of liquor, I will confide to you, and I cannot see where or how I am invading the rights of any other person on earth. I find it excellent. It warms my stomach; it inspires my thought. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of the general society in so doing. It makes me tired to be classed as a criminal for any such occasion, and I notify you that before

long there will be a revolt against the sort of stuff that you are writing.

Just to show my independence of such truck as you are writing, I have taken another drink of the aforesaid most jubilant Sandy MacDonald, and I will say to you that it is about as smoothe a drink as a criminal ever put into his system.

The second drink, which I shall soon follow by a third, makes me more certain that those who feel their systems require a stimulant, should band together; organize, and start a campaign to floor this anti-liquor business if it can be done.

Now, Mr. Editor, I am no bum and you can't make me a bum. I like a little drink now and then and I have taken a third or maybe it is a fourth and I am more than ever convinced that any man thqt doesn't is a big idiot. You say that this invabion of the law is producing a sta6e of affairs in our Greut and Glorouse Country. You are wrong. This cuntry is jess as good as it ever was and was and was a great deal better and I will leabe it to you f iit wasn't, when we had free rum.

I wan't to say to you that this Secitch is all right. A lot of it wouldn't do me you and us harm. When we ened stimulatory we need it. My granddafyer was, hic, brougr up on rum. They had it in the housd all the time. They dran'j it freely and even the ministew drank it when he came when he came to our housa. It's a pretty kinf of a cointry when a gardson is better than his gunfaher. I can drink this sort of Scuteg all day and not be no wrose a citoxen

than I was befote. I could drink this whole quacet audd neger qiber an etelash.

Bue whay I wneat o fyiou is to remund yiu oncr agaiaian abd agnain thqt you arw dead wronh ib comsfeng evert bony whu drlnks as a bouhm. We ain't criulals. I wunt lubertuy is what I want. You cant took my liburty away.

I wil sat inxlosing, thqt i wisg yiu a 2meRrt Chrihywax" and &haooy Ner Yrare.

Rexcevtfillu Yioytdx 08Bdt Swrv. &T.

Wirz!, & FI ler.

The Bible

A noted orator asked Dickens for the most pathetic story in literature and he said it was that of the prodigal son.

Jefferson was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew.

Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount.

No one has equaled David for poetry, nor Isaiah for vision, nor Jesus for His moral and ethical teachings, nor Peter for holy zeal, nor Apollo for fiery oratory, nor Paul for logic, nor John's statement of sanctified love.

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"For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."—Proverbs 23:21.

FLYING SAUCERS

The following United Press dispatch from Denver, Colorado of October 19, 1950 . . . reads like a commentary on Dr. Winrod's recent article entitled, "Flying Saucers Considered Prophetically."

SAUCERS TO LAND ON EARTH SOON

Denver geophysicist Silas M. Newton, who believes flying saucers not only exist but are interplanetary space ships, predicted today that the men who pilot them from another planet will land on earth soon—perhaps this winter or within a year.

Newton, who told a Denver university class several months ago that four flying saucers had crashed to earth and were being studied by the United States government, said that a fifth had crashed since in Africa.

Newton was enroute to Hollywood, with Frank Scully, author of "Behind the Flying Saucers." Scully criticized the air force for putting a curtain around "operation saucer," and challenged it to either deny for all time existence of flying saucers or tell what it knows about them.

Newton was confident that the interplanetary ships were operated along lines of magnetic force and "These men of a foreign planet have been 'sounding' the magnetic field of the earth in exploratory flights."

"They dared not land until they safely mapped the magnetic fields of this planet," he said. "I think those oft-witnessed mass flights of saucers are evidence the magnetic fields have been pretty thoroughly sounded. The saucers are ready now for landing."

The oilman said there was "no mystery" about flying saucers: They

operate on lines of magnetic force.

He said that bodies of 34 men, ranging in height from 38 to 42 inches, were taken from the saucers that crashed to the earth.

"These men from the foreign planet — probably advanced beyond our scientific state by hundreds of years — have harnessed the lines of magnetic force for propulsion, as simply as we have harnessed the propelling power of steam, oil and jet."

Newton said that this operation along magnetic force would make it possible for craft to fly 161,000,000 miles from Venus to Earth in about one hour.

When asked if he had pictures of the "little men," if he had seen them himself or if he knew of anyone by name who had, Newton replied: "All will come out finally, but don't pin me down with questions I will not answer."

REDS IN WASHINGTON

PRESIDENT TRUMAN asks the people to notify J. Edgar Hoover of any Communists they may discover.

For years the people have been asking the President to clean house, but when Communists in his own official family were named, President Truman said there were none; that the suggestion that there were Reds in the executive department was just a political "red herring" thrown out for political effect.

Then a committee of the Senate, controlled by President Truman's political buddies, gave those who had attempted to expose Communists in the Government a coat of smear.

But before the whitewash was even dry, Owen Lattimore, had the effrontery to come out with a statement that the representative of the Communist Chinese Government should be seated in United Nations and that we should make an effort to induce Asiatic countries, which are controlled by the Communists, to become "our willing associates."

If Lattimore's statement does not brand him as a sympathizer of the Communists, I do not know how that fact could be established.

Spain is ready to fight the Communists in Europe. To aid in that purpose, the Senate has put through an appropriation of \$100,000,000 but Acheson, who stood back of Hiss until he was convicted and even then said he would not turn his back upon him, opposes that loan or gift; apparently does not want to aid Franco to fight the Communists, and President Truman backs Acheson in the stand.

Does Mr. Truman want to stamp out Communism wherever he finds it? Or does he just want our men to fight and die in the effort to oppose Communism in Korea, while he or those under his jurisdiction associate with, listen to them here at home?

I say to you, Mr. Truman, the American people will not continue to have confidence in your administration, as long as you send their young men to fight abroad while keeping the Lattimores and the Achesons in positions where they participate in the direction of our foreign policy.

— A Speech before Congress
... by Representative Clare Hoffman

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WASHINGTON REPORT

By Upton Close

I SAW the Bolshevik revolution capture Russia and I saw the first agents of Lenin come out to China, Korea and Japan. Some of my contemporaries among writers and newspapermen there, were persuaded that Communism would do a good deal more for the people in Asia than the capitalist system. They helped it. Years later their eyes were opened and they repudiated Stalin and his gang, those who were honest.

I never did believe in the Marxists. I sensed from the start of the Bolshevik revolution that they pretended to be for the poor people, merely as a way to get power to grind the poor under their heels.

In 1922 when the first Russian emissaries came to visit the head men in China, I happened to be very close to the leading Chinese General Wu Pei Fu, and I was able to warn the Chinese heads that Communists could not be trusted. Later, in 1926, I was able to put the new Nationalist leaders in China wise to a plot against them, engineered from Moscow. They were Chiang Kai-Shek and T. V. Soong. I became a marked man to the Communist inner circle.

When Franklin Roosevelt determined to renew cordial relations with Soviet Russia in 1941, I felt they would trick him, but I did think Russia could be of help in stopping the Japanese militarists.

Litvinoff came from Russia to handle Roosevelt, although Stalin had already retired Litvinoff and soon purged him for good. I met Litvinoff at the Golden Gate and interviewed him over the network the day before the Japanese attacked Pearl Harbor.

From things Litvinoff said but not for the public, I got the feeling that Russia was playing a double game with us in Japan. I broadcast, many of you heard me, "If Japan attacks today or tomorrow, it will *not* be at Manila."

As the war against Hitler and Japan went on, I felt that Russia was double-crossing us. I kept pointing out that Russia continued her relations with Japan on the excuse that she could not fight two enemies at once, although we Americans had to fight two enemies simultaneously and supply Russia in addition.

Stalin was willing to sacrifice millions of European Russians and their cities to draw Hitler in and weaken him, but Stalin was never willing to draw Japanese armies into the wastes of Siberia, although that would not have hurt him much.

So I said, "Mr. Roosevelt, don't put us in Russia's power. Don't put the postwar world at the mercy of Stalin. Stalin is not a true ally. It merely happens that he and we are fighting the same enemy. Stalin is carrying out the instructions of Marx and Lenin to set the capitalist nations against one another—to set race against race, and religion against religion. Stalin is following the words

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of Lenin: "We shall cause the United States of America to spend herself into destruction."

Over and over on radio networks, and in the press, and on the lecture platform I said: "Give Stalin no confidence and trust at all. He has said plainly that Communism is out to destroy the western democratic nations."

But Roosevelt had put matters in the hands of such men as Harry Hopkins and Alger Hiss. For reasons best known to themselves, they had decided to build Russia up, as well as to protect and encourage Communism and Socialism in the United States.

You and I were shocked when we heard that the United States was joining in giving Russia half of Poland, which had fought on our side; giving Russia the industrial part of China, the part that Japan coveted. Russia walked in on our victory without having done a single thing to help whip Japan, but rather the contrary. That was fixed up by our policy makers.

But I suppose the most shocking thing was inviting the Russians to take half of Korea, the half with water power, where Japanese industrialists had built big factories, chiefly for war goods. We Americans, you know, have been brought up on the idea that nations have the right to rule themselves. Woodrow Wilson called that the principle of self-determination. He taught that even enemy nations which make war on us, should have the right of self-determination after they had been conquered.

But here was Korea, which had been in rebellion against the Japanese since the first World War, trying to get national independence, divided in two by the nation which drove out the Japanese and half of it turned over to the Russians, whom all Koreans except Communists feared more than they feared the Japanese. And what is the result?

The result has been that for the past five years, the Korean people have lived in insecurity and disorder and poverty. The rice-producing South has been cut off from the industrial North. Koreans who spoke well of one side were suspected by the other side. Brother was set against brother. The land was full of suspicion and brutal punishment.

It was what our American 13 Colonies might have been if the French, say, after helping us to drive out the British, had cut the Colonies in two and divided them with Spain or some-

one else, and had got into increasing bad blood with that other nation. Brother is killing brother in Korea. The rice fields, which are hardly enough to feed Korea's millions, are being destroyed.

The neat beehive-thatched huts are torn down and little children wander crying through the mud until they die of starvation. American boys, who until a short time ago were enjoying themselves in conquered, respectful Japan, are dying in Korea.

General MacArthur will some day tell us why he had to put these boys in to meet the Russian-equipped forces. He knows both Oriental problems and the Washington political situation.

The Acheson-Frankfurter-Hiss group has fought him ever since the end of World War Two. His opposition to Communism irked them. Fortunately, he quietly and firmly stood his ground. He personally mapped the military strategy that caused the crack-up of the North Korean armies. We may well thank God for such a man.

It is important to note that the same policy makers who divided Korea in half decided on the withdrawal, months ago, of the American Occupation Force in our southern half. This made it necessary for untrained boys to go in and occupy the area over again.

There is a crying need for consistency. We need to know why we as a nation are doing things, and then we need to follow through. We have spent money and blood, and got nothing back but fear and dislike on the part of the people we think we are saving. Actually, our internationalists are buying *isolation* with the dearest kind of coin.

It must become evident that we cannot police and govern the whole world unless we make it pay as we go along. That means building empire and our people are not empire builders. At least they don't look like it so far, in spite of the fighting they have done over the world.

We must be like fighters against a prairie fire or a forest fire — choose lines we can protect rather than tire ourselves out fighting through the flames. Above all, we must see that the fire doesn't get behind us in our own nation!

INTERNAL THREAT

Release of the report on Civilian Defense against atomic bombs is a telling test of the morale of our large city populations. It has convinced civilians that there is practically no civilian defense. It sharpens the desire to know what Russia actually has in weapons, and ways to deliver destruction.

Our protectors are now searching incoming ships. But the State Department, observing niceties has allowed crate after crate, some immense, to be delivered to Russian diplomats

Defender . . . 23

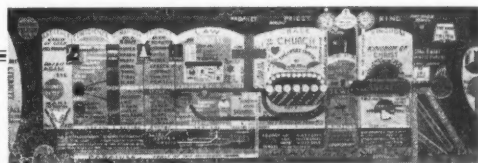
with immunity from inspection. In reverse, nothing but our diplomatic pouch (and that doubtful) goes into Russia without examination. How late and inadequate, now, the checking of the Batory and other ships, neutral and enemy, before landing!

More important to American lives than what Stalin has in Russia, is what he has hidden here. Are bombs, assembled or in parts, now in Amtorg and Russian embassy basements or on roofs? How much of our atomic reserve may be sabotaged, or even put in Russian hands for use when *The Day* comes?

With all the sympathy for Communism and the Russians that has existed among United States and British scientists and officials, it was a poor spy organization that did not have its tentacles around everything we possess.

And that's all until next month.

Yours truly,
Upton Close



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BOOK REVIEWS

HOMILETIC THESAURUS ON THE GOSPELS

By Rev. Harald F. J. Ellingsen
... Baker Book House, 441
pages, cloth binding, price
\$4.50.

"**T**HESAURUS" is a word which has come directly into the English from Latin, and means "treasury or storehouse." An homiletic thesaurus, therefore, is a treasury of material useful to preachers in the preparation of sermons.

Ministers will find the "Homiletic Thesaurus on the Gospels" aptly named, for it contains a veritable wealth of material valuable for sermon construction.

In this volume, the author works through the Gospels of Mark and Luke, selecting significant texts and passages. Around each of these he assembles complete sermons, extensive outlines, brief outlines, expository excerpts, practical lessons and illustrations, appropriate poetry and the like . . . selected from the writings of more than 250 preachers and scholars of the past centuries. Little of this material is to be found in other compilations of homiletic literature.

An effort has been made to avoid selections from popular commentaries or sources which are already available. The aim has been to revive and preserve the best homiletic material of the past, from sources which are scarce and inaccessible to most pastors and Bible students. The book is indexed topically, thematically, and canonically with numerous cross references.

Rev. Harald F. J. Ellingsen, who is responsible for this monumental piece of research, is a retired Lutheran minister. His interest in homiletic research led him to terminate other church responsibilities and devote full time to the selection and classification of sermon material. Among the more prominent names from whom Rev. Ellingsen has drawn are: St. Augustine, Albert Barnes, W. E. Biederwolf, J. Wilbur Chapman, Alfred Edersheim, A. J. Gordon, F. W. Krummacher, Philip Lange, R. C. H. Lenski, Andrew Murray, Joseph A. Seiss, Augustine Toplady, R. C. Trench and Alexander Whyte.

Seldom has so much homiletic talent been represented between the covers of one book. Ellingsen's work is unique and outstanding. It is a massive tome of more than 400 pages, sturdily bound in attractive red, black and gold bindings.

BASIC NEW TESTAMENT EVANGELISM

By Dr. Faris Daniel Whitesell
... Zondervan Publishing House,
193 pages, cloth binding, price
\$2.00.

"**B**ASIC New Testament Evangelism," by Faris Daniel Whitesell, is beyond doubt the finest piece of writing on the subject in recent years.

Starting with a thorough mastery of the Scriptures, and many years of experience in practicing the principles he advocates, the author has given the evangelical Christian world a treatise of great value. Pastors, evangelists, lay workers, and in fact, every Christian will find this volume valuable as a guide to evangelism.

This is not necessarily a book of methods. There is already a large amount of literature along this line. Dr. Whitesell emphasizes mission, message and motives, as characteristic of evangelism in the first century. Men tend to copy what they feel to be effective methods, but the Holy Spirit alone, can make them creative.

"Every teaching of the New Testament is fraught with meaning for the Christian," writes the author, "but its glorious revelation concerning salvation, and the proper means of transmitting it to the world, is of top level significance . . . We cannot hope to evangelize the world in any generation, unless we know what New Testament evangelism is, and how it should function with us."

Dr. Whitesell attempts to cover the entire field, instead of only certain areas, as previous books have done. He holds the chair of evangelism and pastoral theology at Northern Baptist Theological Seminary. His treatment is exhaustive and scholarly, but not so erudite that it would present any difficulty for laymen.

Study suggestions and questions for review, reflection and research included at the end of the chapters, greatly enhance their value.

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STORIES OF JESUS

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BOYS AND GIRLS from three to eight years of age need this book, which effectively tells Bible stories from the life of Jesus, in simple but beautiful words which children will remember.

The author does not indulge his imagination; rather, he has been sternly faithful to the Scriptural record. Making use of brief sentences and short paragraphs, with the generous use of personal pronouns, this life story of Jesus meets small children on their own level. They will find in these pages the words of eternal life.

The publishers gave conscientious attention to the mechanical details... the stories were first read to their own children, and the youngsters were enthusiastic. Making use of distinctive, full-color illustrations, large type and heavy paper, they have produced a book of children's stories, truly for children.

"Tell ye your children of it, and let your children tell their children, and their children another generation." Joel 1:3.

TEN FAMOUS EVANGELISTS

By Dr. Basil Miller... Zondervan Publishing House, 88 pages, cloth binding, price \$1.00.

BASIL MILLER is widely acclaimed in the field of Christian biography, and this new volume, "Ten Famous Evangelists," will add lustre to his already enviable reputation. Selecting those whom he feels to be the ten greatest Gospel preachers of

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the last two and a half centuries, he unfolds the story of their lives in a series of challenging pen portraits, illustrating the use God can make of dedicated lives.

This is an ideal book to place in the hands of young people who contemplate entering full time Christian service. For few of the "greats" of these pages enjoyed material advantages. One of them even stuttered, and could not speak well in public, yet became a great winner of souls.

They were called from diverse places and walks of life. Some of their struggles and victories are so notable and colorful, that as truth, they seem "stranger than fiction." The impression is inescapable that these men of God shaped history, and at least one of them, John Wesley, is credited with saving England from the violence of a bloody revolution.

These biographies grip the mind and heart, and convince one that God is still able to work mightily through consecrated lives. The "Ten Famous Evangelists" are: George Whitefield, John Wesley, Jonathan Edwards,

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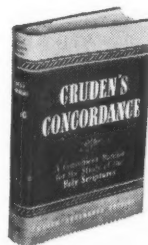
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FOREIGN MISSIONS

RODRIGUEZ OF PUERTO RICO

The article which follows is an abridgment of the last chapter of Geraldine Winrod Korell's new book entitled, "Rodriguez of Puerto Rico." Many letters have been received from Defender readers expressing appreciation for previous chapters of the book, published in these pages. Taken as a whole, this biography tells a thrilling story of missionary adventure and heroism—woven around a unique figure whose life, from earliest boyhood, has been under strange providential care. The book is now available according to the plan explained in the offering blank on the next page.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Corinthians 15:57.

GOSPEL missionary work was forbidden in Puerto Rico for more than four hundred years. Protestant believers were persecuted from the time of its discovery until the United States took over the Island following the Spanish American war. Congress passed the Organic Act on April 12, 1900 and this granted civil rights to the people.

Missionaries from the continent found themselves faced with a difficult task. Ignorance, superstition, prejudice and poverty presented problems of a most discouraging nature. But courageous souls plodded on, and after thirty years there was much to show for their efforts. Most of the larger denominations had representative congregations, some of them housed in buildings that represented heavy financial support from the United States.

Natives were attracted by the message of salvation. Some of their number went abroad to study for the ministry and returned to serve as pastors of churches. It never occurred to these people that the integrity of the Bible and the fundamentals of the Faith should be questioned.

By degrees Modernism, like creeping paralysis, penetrated the Protestant organizations of the Island. A large number of converts became confused. Churches lost their passion for souls and weakened through negation and doubt. An effort was made to supplant the Gospel with a "social gospel." The clammy hand of the Federal Council of Churches was felt from across the water.

This was the state of affairs when the Defenders of the Christian Faith started to work in the West Indies. The third verse of Jude soon became the keynote of a new crusade. Spiritual life began to quiver in many a valley of dry bones. Native Christian leaders who had lost their vision and were discouraged, again became flaming evangelists.

The year 1934 marked the turning point. Revival fires swept the entire Island. My father had conducted the first religious radio broadcast in that part of the world, during his visit three years earlier. Dr. Rodriguez continued to use the air waves for preaching purposes and has a large and fruitful radio ministry today.

This new method of evangelizing greatly enhanced the Gospel appeal in the campaigns of 1934. The spiritual momentum of those days has not been

lost. In fact, the Defenders organization has enjoyed a continuous revival during the years that have intervened.

Dr. Oliver E. Williams, the well-known American evangelist, visited the field in 1947. He wrote in a letter to a friend back home:

"I never expected to see what I am seeing here. I knew about the Defenders mission field in Puerto Rico but the half had not been told. Wherever we go, we are greeted by throngs of hungry hearts—people who reach for the last crumbs of our messages in sermon and song.

"It is the same everywhere. Whether we are in a city, village or deep in the interior, we find the same condition. Oh, that we could see such sights once more in our beloved United States. We often hold our services in the open air because there are no buildings large enough for the crowds who wish to hear.

"Brother Rodriguez is truly a 'Spanish Moody.' I speak in English and he quickly translates my sentences into Spanish. The sermons go along as smoothly as if only one language was in use. It is wonderful how the people sing. We are seeing a great ingathering.

"The revival has been going for thirteen or fourteen years, they tell me, and there are no indications of it stopping. This whole experience is an encouragement to my faith in the right kind of evangelism."

Dr. Rodriguez and the Wichita headquarters have had many problems to solve as the work has progressed to its present proportions. The policy of seeking solutions through prayer was early adopted.

The plan outlined in Matthew 6:6 has been kept in operation from the beginning. An illustration of its effectiveness is noted in an experience which Dr. Rodriguez had during the second world war when Communist spies tried to harm him and the organization.

Two people called at the missionary offices one afternoon in Rio Piedras. They assumed a friendly attitude and started out by asking innocent questions as if interested in the work. Dr. Rodriguez responded in his usual

gracious and Christlike manner but soon became convinced that they were not there for a good purpose.

Russia was then an ally of the United States in the war effort. Communists enjoyed full privileges for propagandizing against religion and the American form of government. Efforts were made in some quarters to make opposition to Communism appear seditious. My father was being persecuted in the States and the reds regarded this as a propitious time to deliver a blow against missionary work in the West Indies. Dr. Rodriguez was chosen as a special target.

The longer the two visitors talked, the more insulting became their words and actions. A blast of hate propaganda was released through the columns of an amenable Puerto Rican newspaper a few days later. This was followed by other lines of attack designed to smear Dr. Rodriguez and the missionary ministry of the Defenders organization beyond recognition. To the workers, both at home and on the field, it simply posed another problem for special prayer.

The propaganda barrage included cynical references to the person of Dr. Rodriguez and the place where he lived. It is true that the house was old and weather-beaten. The Communists neglected to say, however, that the premises were well kept, clean and tidy. Poverty is never a disgrace and the Defenders organization has had heavy financial loads to carry.

During the time that Dr. Rodriguez was being subjected to this bad treatment, he opened his Bible to Psalm 23:5 and read: "Thou preparest a table before me in the presence of mine enemies." Today, the beautiful new Defenders Theological Seminary building stands on the spot where the old, dilapidated house stood when the Communists were attacking him. He and his family have pleasant living quarters on the second floor.

★ ★ ★

ANOTHER BOOK would be required to properly describe the various lines of Spanish missionary work which go out from the central hub at Rio Piedras under Dr. Rodriguez's supervision.

The Defenders Theological Seminary offers training for missionary and ministerial students that compares favorably

with the best available in the United States. Nothing like it, on a similar scale, has ever before been attempted on any Spanish mission field.

A fine class of students graduate every year. These workers go out to serve Christ among their own people.

There are now more than one hundred and fifty Defender churches in Puerto Rico, each an organized native congregation under trained native leadership. Some of the worship centers are large. Others are small. Some are located in cities. Others are far back in the interior, on lonely mountain trails, where visitors to the Island never go. Each one is, in the truest sense, a Gospel center.

Whole communities have been changed for the better by the establishment of a single church. Puerto Ricans have learned to suffer with patience, but they take hope and their living conditions improve when their communities are given the benign influence of the Gospel.

The sights of suffering, the squalor, the foul odors, lack of proper sanitation, naked children and absence of ordinary conveniences which characterize civilized life, combine to make necessary the type of spiritual service which Dr. Rodriguez and his helpers are rendering.

My father says: "There is hope for such people, only as their natures are transformed by the creative power of Bible religion. New natures produced by the new birth automatically lift standards of living."

One of the first things the organization did after entering the Puerto Rican mission field in the early thirties, was

to launch a publishing program for promoting the Gospel in the Spanish language. The undertaking included the purchase of a small press on which to print the new magazine, *El Defensor Hispano* (The Spanish Defender). This publication has become a valuable medium for spreading spiritual enlightenment.

Animated by a true missionary vision, the struggling churches of Puerto Rico prayed and worked for a long time toward carrying the Gospel to the Dominican Republic. Finally, in the early part of 1947, Dr. Rodriguez returned to this sister Island of the West Indies, after having been away for more than twenty-five years. A flourishing mission field exists there today.

And so, we find that our Puerto Rican friends are guided by the great verb of the New Testament — which is the word *go*.

Jesus said: "Go ye into all the world, and preach the gospel to every creature." Dr. Rodriguez is truly *going with the Gospel* . . . and in closing this biographical sketch of the great man's life, I wish to ask that every Christian who reads it, shall *go* with him in spirit, in principle and in prayer.

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LESSON NUMBER 1

November 19, 1950

BIBLE WORSHIP

Isa. 1:11-18; John 4:19-24;
Col. 3:16-17.

MEMORY TEXT: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4:23.

(1) THE KEY WORD OF THE LESSON IS "PURPOSE."

Man is "fearfully and wonderfully made," as David said, because he possesses a soul with capacities capable of housing deity. Worship is an experience of man with God.

Human beings of all ages have reached for God. There is an emptiness in the soul which worship alone can fill. If there is no God, let the atheist explain where this universal heart-cry originates.

Said Augustine: "Thou hast created us for Thyself, and our hearts are not at rest until they find their rest in Thee."

Some feel that they are aided in worship by a beautiful and stately ritual. Others abhor form and ceremony, believing that such things hinder, rather than help. The average religious service today is a combination of the two.

Nothing is more beautiful or beneficial than for a group of Christians to come together in unity, join in a simple ceremony of hymns, prayer, Scripture reading and sermon . . . and leave refreshed in soul.

While private devotions are of paramount importance, public worship should be encouraged because it enables the individual to make a contribution to the group. When Christians of different types of personality and gifts assemble, they compliment and enrich the experiences of all.

The Scripture texts for today's lesson, emphasize the fact that prayer is primarily a matter of *heart attitude*.

Inspiration prompted Isaiah to tell the people of his day that God was nauseated with their external observances . . . because their hearts were full of moral rottenness. "Man looketh on the outward appearance, but the Lord looketh on the heart." I Samuel 16:7.

The Israelites were zealous in the outward performance of Levitical rituals, but good will toward men and true devotion to God, were absent. Sin, symbolized by "bloody hands," marred their lives and rendered sacrificial offerings meaningless.

They exceeded the requirements of the Law in religious exercises, but this could not compensate for their moral and spiritual shortages. The prophet told them that tinselled, gaudy, ceremonial worship was objectionable, when the heart of the worshipper contained corruption. "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

Modern worship is often handicapped for the same reason. Twentieth-century Christianity has added beautiful choral responses and stained glass windows, comfortable pews, carillon towers and gleaming communion sets . . . but because the moral law is so often side-stepped, God is weary with us. Prophetic voices are needed in our pulpits, to stir and probe and bring conviction.

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(2) THE KEY VERSE OF THE LESSON IS JOHN 4:23.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Liberals who subscribe to the theory of organic evolution, like to think of man as having attained his present concept of deity, through millenniums of self-effort. They say that "man made God in his own image."

Actually, the descendants of Adam are engaged in flight away from God, and cannot come into a knowledge of divine things without the aid of supernatural intervention.

Francis Thompson's famous poem, "The Hound of Heaven," which startles many who first make its acquaintance, represents God in tireless pursuit of a fleeing soul. Those who fail to come to the knowledge of God, do so only because they deliberately choose to avoid Him.

(3) THE KEY FACT: GOD IS A SPIRIT.

The spiritual world is permanent. The material world is transitory. True worship is predicated upon recognition of the *absolute reality* of spiritual values. "The things of God are spiritually discerned." I Corinthians 2:14.

"God is a Spirit." This fact does not suggest the absence of personality. The existence of personality does not depend upon flesh. The real *you*—the part of you that survives the dissolution of the physical body, is *spirit*. God is a Spirit. Man is a spirit. Worship involves a spiritual contact between the human spirit and the eternal Spirit.

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November 26, 1950

CHRISTIAN USE OF MONEY

II Cor. 9:6-11; Phil. 4:10-17.

MEMORY TEXT: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

(1) THE KEY WORD OF THE LESSON IS "SOWETH."

Contrary to the Communist idea that a handful of men at the top, should own everything and retain it with bayonets, the Scriptures recognize private ownership. The personal rights of the individual are taken for granted all through the Bible.

The Ten Commandments, upon which the judicial system of the civilized world is built, emphasizes the holding of private property as an inalienable right of man. Usually we gain title to material things, by tendering money for them, received in exchange for labor performed.

Money, therefore, is not a trifle to be handled carelessly. It represents work, sweat, energy and mental acumen. It spells days, months, years and a lifetime of toil. Earthly possessions to the Christian comprise a trust to be used honestly with his fellowman, and in a way that will bring glory to God.

Money may secure happiness and well-being, or conversely, acquaint us with grief. Handled wisely, it can bring blessing. The opposite is also true. According to I Timothy 6:10, the love of money—not money, is the root of evil.

Judas loved money and it brought about his downfall. Ananias and Sapphira loved money and it caused them to lie to the Holy Spirit. Simon the magician loved money and Peter denounced him saying, "Thy money perish with thee." On the other hand, numerous instances could be cited, where money, properly used and invested, has brought great blessing.

In view of the evangelistic and missionary task which confronts the Church . . . uncounted millions living in moral and spiritual darkness, without God and without hope in the

world, it ill behooves any Christian to be careless in the use of his money. He has a responsibility to produce and invest, in helping supply the wherewithal, for carrying out the Great Commission. His money is a sacred trust.

Paul faced the problems of finance, and devoted two passages to the subject in his letters (I Corinthians 16:1-5; II Corinthians 9:1-8). He refers to the "collection" as an investment akin to sowing seed, from which there would be a future reward . . . an "increase," or profit comparable to the generosity of the sower.

The Holy Spirit soon makes a new believer aware of the responsibilities which attend his right to own property. We designate this responsibility as "stewardship," which means voluntary recognition that our possessions belong to God, with ourselves administering them for the advancement of His kingdom. Good stewardship must be learned, just as Paul "learned" to be content with the things he had. See Philippians 4:11-12.

(2) THE KEY VERSE IS II CORINTHIANS 9:7.

"Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." *Revised Version.*

Tithes and offerings should always be given voluntarily. The spirit in which the gift is invested, rather than the amount, is what counts in the sight of God.

The word "cheerful," here used, comes from the Greek *hilaros*, from which the English *hilarious*, is derived. "God loveth a light-hearted, happy, joyous, hilarious, cheerful giver."

Compelled contributions afford little comfort. We should be willing stewards, or not stewards at all. No one ever became poor by giving to God, for He will not long remain in debt to His children. Material blessings are promised to those who tithe. You

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(3) THE KEY FACT: TO GIVE IS TO PROSPER.

Human beings are so constituted that to live selfish lives, brings harm upon themselves. The Master must have had this in mind, when He taught His followers to measure success in terms of service rendered. "But he that is greatest among you shall be your servant."

There is a law in the universe that requires us to invest ourselves or the fruit of our labors, if we are to enjoy prosperity. The benefits, which come to us from life, are in proportion to our benefactions.

It is not necessary to search far for a place of investment, or a field in which to "sow" our means, in the interest of the kingdom. There are opportunities on every hand. The law of the harvest is always operating: "He which soweth bountifully shall reap also bountifully."

LESSON NUMBER 3

December 3, 1950

INVESTMENTS IN LIFE

Rom. 12:1-5; II Cor. 8:3-5;
Phil. 2:25-30.

MEMORY TEXT: "And be not conformed to this world: but be ye transformed by the renewing of your mind." Romans 12:2.

(1) THE KEY WORD OF THE LESSON IS "TRANSFORMED."

We come now to the second lesson on stewardship. The responsibility of the believer for the support of Christ's Cause with his material substance, was considered last Sunday. Today, we are asked to think of the stewardship of life—how to invest *ourselves* to produce maximum results for God's glory.

The dictionary definition of steward is, "An administrator, supervisor or manager." Stewardship means management. As free moral agents, we have the responsibility of properly managing our lives.

Human beings are the choicest part of God's creation. Over them hovers the mystery of personality and free moral agency. But because of sin,

man is by nature alienated from the Heavenly Father. David was speaking for the entire human race when he said: "Behold, I was shapen in iniquity: and in sin did my mother conceive me."

An inner transformation must take place. "Be ye transformed," says Paul. Today's lesson is devoted to explaining the process by which this may be accomplished.

Man, of himself, is sinful. Nothing in his nature, warrants the favorable consideration that he receives. God is *not* man's debtor. But infinite love has set aside the laws of justice, and offered us free admission into the family of God, through unmerited grace.

Our text is taken from three New Testament books — Romans, Second Corinthians and Philipians.

Romans pictures the whole world guilty before God . . . but as many as accept Christ, are justified by grace, and redeemed from sin. The resurrection life of Christ, imparted to them through faith, makes service possible on which God can realize dividends from His investment.

Second Corinthians takes for granted the doctrine of salvation through grace, and emphasizes the fact of Christ enthroned within as the secret of triumphant living.

Philipians portrays Christ as the believer's pattern for victory and service in this life.

Paul's letter to the Romans consists of a tightly-woven argument, intended to convince men of the necessity of dedicating their lives to God's service. The editors of the Higley Commentary have nicely condensed Paul's incentives for consecration as follows:

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(2) THE KEY VERSE IS ROMANS 12:2.

"And be not conformed to this world: but be ye transformed by the renewing of your mind."

"World" in this passage is the original *aion*, meaning *age* . . . and is so translated in versions later than the King James. The present age, of which Paul speaks, is under the domination of Satan and established in evil. It is at enmity against God. Christians cannot expect adjustment to such a system.

The key verse suggests the possibility of being so transformed that our sinful age will release its grip upon us.

(3) THE KEY FACT: WE CONSECRATE OURSELVES TO BE SPENT.

The consecrated Christian places himself unreservedly at God's disposal. Thus dedicated, he waits to be spent. In losing his life, he actually saves it. Nothing in the spiritual economy provides for the conservation of self.

We are stewards of our lives. Fleeting moments are precious. It is our responsibility to "redeem the time, because the days are evil." Ephesians 5:16.

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LESSON NUMBER 4

December 10, 1950

STEWARDS OF GOSPEL TRUTH

Acts 8:4-8; II Cor. 5:14-20;
Phil. 1:12-18.

MEMORY SELECTION: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I Peter 4:10.

(1) THE KEY WORD OF THE LESSON IS "MINISTRY."

Saul's persecution of the Jerusalem Christians, was akin to what Moses described as the eagle stirring her nest. Sometimes, when young eaglets are slow in using their wings, the mother claws up the interior of their snug home, making it uncomfortable and thorny. Shortly thereafter, the young birds may be seen floating after their mother in flight, and are soon ready for soaring in the heights.

One of the immediate effects of the persecution which Saul stirred up, was that the custodians of the Gospel swarmed out of Jerusalem in all directions, preaching the Word as they went.

The persecutors intended to silence the Gospel, but their efforts were like wind to a prairie fire. Possessed by a strong feeling of stewardship of the Gospel, these first missionaries went everywhere, broadcasting the news that the crucified Man had risen.

Philip forgot that "the Jews have no dealings with the Samaritans," and carried the Gospel to them in the power of the Spirit. In doing so, he set an early example of Gospel stewardship for others to follow.

Paul's sense of stewardship, as evidenced in today's lesson, remains unrivaled. No Christian has since shown such soul burden. An intimate, personal relationship with the Lord; a sense of the cost involved in redemption; a sincere desire to glorify God, and a concern for the souls of men . . . these are basic essentials.

As a dispenser of the good news, Paul was broad-minded enough to make use of every available means for pressing the claims of the Gospel. Some, in our day, are inclined to insist upon everyone following the same groove, forgetting that it is legitimate to turn the world upside

down, if necessary, to reach a hungry heart. Paul rejoiced that even his enemies, in an effort to vex him, were helping to broaden his scope of service.

(2) THE KEY VERSE IS II CORINTHIANS 5:20.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

An ambassador is one who represents his country on foreign soil. The citizenship of the Christian is in heaven. The world is alien territory in which he officially represents Christ. The word, "conversation" of Philipians 3:20 means, "citizenship."

In a very real sense, all believers are partakers of the ministry of reconciliation. Every soul in Christ is an ambassador for Him, and a shepherd of the lost, through whom God beseeches sinners to be reconciled.

For administrative reasons, it is important that we have pastors and evangelists, elders and overseers, lay leaders and teachers. But if the burden of the Gospel is to rest upon their shoulders alone, we need not soon look for the evangelization of the world. Philip was a Spirit-filled layman, and a trail of revival followed him across Samaria.

The suggestion, that we have been left in trust of the Gospel and are carrying on "in Christ's stead," is a sobering thought. First century Christians understood that they were continuing His work. The same thought should inspire us today.

(3) THE KEY FACT: STEWARDS MUST BE FAITHFUL.

The Gospel is not committed to the untrustworthy, and conversely, every minister, Sunday School teacher, missionary and layman should take care to see that he is always his best—as an ambassador for Christ. The mind should be kept fresh by continual study and prayer, so as to properly present the Gospel. The heart needs to be kept aflame. According to II Corinthians 5:14, love is the motive.

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